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UNIVERSITY COLLEGE LONDON SHL WITHDRAWN

B U L L E T I N

OF THE

ASSOCIATION OF BRITISH

THEOLOGICAL AND PHILOSOPHICAL

LIBRARIES

No. 10. October, 1959.

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Editorial notes

The Association has suffered a grievous blow in the resignation of Miss Joan Ferrier from the post of Hon. Treasurer. Miss Ferrier was one of the moving spirits of SCOTAPLL in the days before ABTAPL existed, and she has been the Association's Hon. Secretary/Treasurer since its formation. I understand that Miss Ferrier is leaving the profession as she is getting married and is moving to Norfolk; the good wishes of all members will go with her.

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The main article in this issue - on Bibliographical Citation - deals with a subject which is all too often neglected in the humanities. The whole thing has been accepted practice in scientific studies for many years, but humanities still go their own sweet way, with all the possibilities of confusion which this entails. I had a personal experience of this not long ago - I was asked to identify a journal with the initials RIS; from the nature of the article, a suitable title for the journal would have been Review of Islamic studies, but no such journal could be traced. In the end the enquirer had to go back to his source of information, and the title was found to be Revue international de sociologie. Such an error could not have happened under some system like that used by scientists and medical men.

The author of the article was knocked down by a motor-cycle and killed earlier this year when within a few months of retirement; the profession has lost a most able and conscientious member.

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Members will be interested in the article on the Bray Libraries; students of library history will have read of them, but I suspect that few will be aware that they still exist.

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An enclosed leaflet announces the forthcoming appearance of the Heythrop journal, details of which were given in an earlier issue. Members will, I am sure, welcome this new publication as soon as it becomes available.

Bibliographical notes

Eleven years of Bible bibliography ... 1946-56. Ed. By Prof. H.H.Rowley. Falcon's Wing Press, Indian Hills, Colorado, 1959.

The contents of this very substantial work are described in its subtitle - "The book lists of the Society for Old Testament Study". The editor explains that the original lists very rapidly went out of print, and so he thought it possible that their reissue in this consolidated form might be of use to scholars who had not had access to the separate lists.

The contents comprise the annual lists for the years 1946-1956 set out exactly as they were originally, with the addition of subject and author indexes; all the entries have annotation which are among the most valuable features of the lists.

One may legitimately question the form of the subject index; an example of which is - Apocrypha and Post-Biblical Judaism, 55, 97, 162, 213, 288, 364, 440, 527, 620, 697, 775. As a result, there are only 13 headings in the index, and one of these is "Unclassified items"! The entries themselves occu pp. 2-786, which will give some idea of the size of the volume, which costs 64/-.

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Symbolik der Religionen. Herausgegeben von Ferdinanad Herrmann Stuttgart; Anton Hiersemann

1. Symbolik des chinesischen Universismus. Von Dr. Hermann Köster.
2. Symbolik des Islam. Von Prof. Dr. Rudi Paret.
3. Kultsymbolik im Alten Testament und nachbibl. Judentum. Von. Dr. Ernst L. Ehrlich.
4. Symbolik des Hinduismus und des Jinismus. Von Prof. Dr. Willibald Kirfel.
5. Symbolik des Buddhismus. Von. Prof. Dr. Willibald Kirfel.
6. Kultsymbolik der katholischen Kirche. Von. Prof. Dr. Joseph A. Jungmann.
7. Kultsymbolik der evangelischen Kirche. Von Prof. Dr. Kurt Goldammer.
8. Symbolik des Parsismus. Von Prof. Dr. J. Duchesne-Guillemin.
9. Symbolik der tibetischen Religionen. Von Prof. Dr. Helmut Hoffmann.
10. Symbolik der Naturvölker-Religionen. Von Dr. Ferdinand Herrmann.
11. Kultsymbolik der Ostkirche.
12. Symbolik der christlichen Sekten.

BIBLIOGRAPHICAL CITATION

The importance of bibliographical citation does not seem to be so well recognized in the humanities as it is in the field of science. To save readers the inconvenience and waste of time caused by imperfect, inaccurate, and ambiguous references to the literature, authors should give sufficient attention to this matter to ensure not only accuracy, but also consistency in style, otherwise ambiguities are sure to occur, e.g. J. eccles. Hist., 1957, v. 8 in one style would mean "Volume 8", in another style it would mean "volume V (- 5), page 8.". It is desirable that some system, such as that already widely used in scientific publications, should be generally adopted also for theological and philosophical literature. The general principles of this system are very briefly outlined here, but for a fuller statement the reader is referred to an earlier article on the subject(1).

When references are few, say less than a dozen, it is easy to find any one of them when it is wanted, whether they appear as footnotes or are appended in a list at the end of the whole work. When more numerous they are better in a list arranged in some order to facilitate identification. They should not be scattered throughout the text, as they are then not only difficult to find but are disturbing to the reader and spoil the appearance of the printed page.

The main reasons for providing bibliographical citations are (a) to give the authority for statements made in the text, so that the reader may verify it for himself; (b) to give a complete bibliography of the subject (necessary only when it has not already been done by a previous writer); or (c) to indicate other works on the subject that are recommended for further reading.

The purpose of a bibliographical citation is to give a concise but sufficient description of the book or other document to which the reader is referred: concise to save space, time and labour; sufficient to enable bookseller or librarian easily to identify the work. Manuscripts and early printed books present special problems that are not discussed in this article, which is confined to printed books and periodicals. For a book the absolute minimum of information for an adequate citation is author, title, place and date of publication. Desirable additions are edition, if other than the first, publisher, number of pages and illustration, and, in the case of a new book likely to be still in print, the price. The citation should begin with the author's surname followed, in parentheses or after a comma, by the initials of his personal names. Next comes the title of the book copied exactly from

the title-page in sufficient fullness for identification, any omissions being denoted by three dots. As this is the part of the citation that identifies the bibliographical entity, it should be distinguished by being printed in italics (indicated in manuscript or typescript by a single underlining). This is followed by edition, if any, place of publication and date.

Example of a book citation in its briefest form:

STRACHAN (J.) Early Bible illustrations ... Cambridge, 1957.

A fuller citation of this work would read:

STRACHAN (James) Early Bible illustrations: a short study based on some fifteenth and early sixteenth century printed texts. Cambridge: at the University Press, 18s.6d., 1957, viii, 170 pp., 26 illus., bibliog.

For references to articles in periodicals the minimum information should be author (surname followed by initials), title of the article in the original language, title of the periodical, year of publication, volume number in arabic numerals, and finally the first and last page numbers of the article. In periodical citations the periodical itself, not the individual article, is the bibliographical entity and is therefore to be italicized (in manuscript or typescript underlined). The volume number, to be clearly distinguished from the date and page numbers, should be printed in Clarendon (heavy-face) type (indicated in manuscript by wavy underlining). Often, for economy, the title of the article has to be omitted, but this is undesirable. If there is a series number it should precede the volume number.

Example:

BARTLETT (C.J.) The question of religious toleration in Spain in the nineteenth century. J. eccles. Hist., 1957. 8, 205-216.

The titles of periodicals, many of which are lengthy, tend to recur frequently in the literature of a particular subject and soon become familiar to workers in that field. It is therefore usual to abbreviate them in order to save time, labour, space and unnecessary repetition. The absence of any generally accepted system of abbreviations for the same periodical, or the same abbreviation for different periodicals, is confusing and may cause serious mistakes, e.g. Meth. Rec. might refer either to Methodist Record (Carmarthen) or to the Methodist Recorder (London); Rev. Phil. might be any one of three different journals, Revue philosophique (Paris), Revue de Philosophie (Paris) or Review of Philosophy and Religion (Poona). There is now in existence an international code for such abbreviations(2) and it is recommended that this code should

be adopted. The chief rules are very briefly summarized, with examples, below, but anyone interested should study the full text:-

Titles of periodicals are not to be abbreviated beyond a point which allows the identification of both title and language (Rule 2). F.S., for instance, is not a permissible abbreviation for Franciscan Studies (St. Bonaventure, N.Y.) as, without a key, neither the title nor the language can be identified. It might equally well stand for Franziskanische Studien (Werl) or even French Studies (Oxford).

The abridged form retains all words other than articles, conjunctions, prepositions and the like, which are normally omitted (Rule 3), but there are certain exceptions, e.g. the first article, preposition or conjunction is retained if it is necessary to show the language of the title or when the title consists of only two other words.

The normal method of abbreviation is the omission of the last letters of the word, the letters omitted being replaced by a full stop. (Rule 4). The internationally recognized abbreviations for certain words that occur very frequently in the titles of periodicals, such as Journal, Zeitschrift, Weekly, Quarterly, Annals, were given in a publication of the International Institute of Intellectual Co-operation(3): thus the abbreviations for the five examples given above are J., Z., Wkly, Quart., Ann.

Nouns are spelt with a capital, adjectives with a small initial letter (Rule 5).

Examples:

Theol. Z. - Theologische Zeitschrift (Basel)
Harvard theol. Rev. - Harvard Theological Review
Arch. mittelrhein. Kirchengesch. - Archiv für mittelrheinische Kirchengeschichte (Speier)
J. biblical Lit. - Journal of Biblical Literature (Philadelphia)

N.B. "Biblical" is not abbreviated to avoid confusion with "bibliographical"

Rev. biblique - Revue biblique (Paris)

N.B. see above

Rev. of Relig. - Review of Religion (New York)

N.B. "Of" is retained to show the language.

Plurals are indicated only when necessary (Rule 6). This is done by adding a hyphen and the last letter of the plural form to the abbreviation of the singular (omitting the full stop)

Example:

Jahrbuch - Jb. (singular) Jahrbücher - Jb-r (plural)

Only titles consisting of more than one simple word, exclusive of article, are abbreviated (Rule 9). Titles such as Biblica, Franciscana, and Theology should not be abbreviated.

Where confusion might arise, the place of publication is indicated within brackets after the title (Rule 11).

Examples:

Hist. T. (Kbh.) - Historisk Tidsskrift (København)
Hist. T. (Oslo) - Historisk Tidsskrift (Oslo)

A useful piece of work for ABTAPL to undertake would be the compilation of a list of theological and philosophical periodicals giving a recommended standard abbreviation for each title, constructed in accordance with this code. An example of such a compilation in a different field has recently been published(4). This contains the full text of the international code summarized above(2).

There are four methods in common use for the arrangement of lists of references:

(a) Alphabetical by authors, the commonest and most generally useful arrangement. A particular adaptation of it, known as the "Harvard System", is widely used in scientific literature and can be recommended. In this system the date of publication, in parentheses, follows immediately after the author's name.

Example:

JONES, H.A. (1952) The place of religion in the university. Univ. Quart., 7, 15-17.

Works by the same author are arranged in chronological order and, if there be more than one page by an author in the same year, they are distinguished by adding small letters to the date, thus: (1952 a), (1952 b), etc. Each work is cited in the text only by the author's name anddate, followed if necessary by the letter a, b, c, etc.

Example: "Few of those who criticize Moberly are entirely happy about the effect the university has upon its students (JONES, 1952)."

(b) Numerical. Each work as it is mentioned in the text is given a running number and the references in the list at the end are arranged by these numbers.

Example:

3JONES, H.A. The place of religion in the university. Univ. Quart., 1952 7, 15-17

Citation in the text is then by a small "superior numeral".

Example:

"Few of those who criticize Moberly are entirely happy about the effect the university has upon its students[3]."

This certainly causes the least possible interruption to smooth reading. Moreover if one wishes, as one often does, to consult the passage in the text that refers to the citation, this can more easily be done with a numerical than with an alphabetical arrangement.

(c) Classified. This is often helpful to the reader in a very long bibliography. It is more trouble to arrange a list by this method than by any other and is seldom worth doing for less than a hundred references.

(d) Chronological, either by date of publication or by date of the works or subjects written about. This method may be useful in an historical article, and is usual for bibliographies of individual authors.

Cyril C. Barnard
Librarian, London School of Hygiene
& Tropical Medicine.

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(1) BARNARD (C.C.) Bibliographical citation. Librarian, 1950, 39, 105-110; 171-175; 125-129.
(2) INTERNATIONAL STANDARDS ORGANIZATION. International code for the abbreviation of titles of periodicals. 1953 (ISO Recommendation R4)
(3) LEAGUE OF NATIONS. International Institute of Intellectual Co-operation. Supplement to International Code of Abbreviations for Titles of Periodicals. Paris: I.I.I.C., 1932.
(4) World Medical Periodicals ... 2nd edit., prepared by L.T. Morton ... New York & London: World Medical Association, 1957.

Zaehner (R.C.) editor. The Concise encyclopaedia of living faiths. (New Horizon Books.) London, Hutchinson, 1959.

This volume runs to over 400 pages and is divided into 2 parts. The first is entitled 'Prophecy' and covers Judaism, Christianity (5 chaps.), Islam, Zoroastrianism. The second part is entitled 'Wisdom' and covers Hinduism, Jainism, Buddhism (3 chaps.), Shintō, Confucianism and Taoism, with a final chapter entitled 'A New Buddha and a New Tao', dealing with 'Jungian depth psychology' and 'Marxian Communism or Dialectical Materialism'.

The authors of the various chapters appear to be experts in their chosen fields, e.g. Sir Hamilton Gibb on Islam and Prof. A.L.Basham on Hinduism and Jainism. The bibliography (entitled 'For further reading' occupies a little over 5 pages). There are 8 coloured and numerous monochrome plates.

The Bray Libraries

Perhaps the work that lay nearest the heart of the Reverend Dr. Thomas Bray (1658-1730), principal founder both of S.P.C.K. and S.P.G. and one of the greatest Anglicans of the seventeenth and eighteenth centuries - was the founding of theological libraries for the clergy and lay members of the Church of England. This most valuable work is still carried on by the organization known as "The Associates of the Late Rev. Dr. Bray". This Society, although not formally constituted until 1723 - 22 years after the foundation of S.P.G. and 25 years after S.P.C.K. - is in fact older than either of these two venerable societies.

MARYLAND

Thomas Bray was appointed Commissary in the Colony of Maryland by the Bishop of London in 1695. He immediately set about trying to find clergymen to take with him. Up to that time there were no clergymen of the Established Church in "the Plantations", although the earliest explorers - Drake, Frobisher and the rest - had all had Chaplains on their ships, and there is some evidence that the propagation of Christianity was an object of the expedition in some cases.

Earlier, with his "Catechetical Lectures", which stressed the importance of dogmatic theological teaching, Bray had attracted the attention of the authorities. In attempting to recruit clergy for America he found that only the very poorest of the English were willing to sacrifice their chances of preferment in England - this was the age of "The Vicar of Bray" - and these were mostly too poor to buy books. Bray realised that such ministers would be of little value in this work unless means were found to enable them to keep up their reading. He therefore recommended the establishment of libraries for them.

THE FIRST LIBRARY

The first library he founded in Maryland was at Annapolis, at that time just made into the capital and re-named in honour of the Princess Anne. Bray went to see the Princess before sailing and she gave him much encouragement, financial and otherwise. In her honour he named it the Annapolitan Library.

OFFICIAL HELP

Bray was greatly helped in his work of founding libraries in Maryland by the Governor, Colonel Francis Nicholson. The latter proposed to the Colonial Assembly that part of the money then used for arms and ammunition should be voted to the support of Bray's libraries. This is the first instance of public money being used for such a purpose; the first public libraries in England date from 1857.

ENGLAND AND WALES

The same ignorance, both through poverty and laziness, was true of many of the English clergy at this time. Bray accordingly started libraries all over England and Wales, mostly based upon Rural Deaneries. His original idea, set forth in "Bibliotheca Parochialis" (c.1697) was that there should be a "standing library" - what we would call a "reference library", as distinct from a "lending library" in each vicarage, but very soon he realized the greater usefulness of lending libraries, particularly in country districts where a long ride to consult a book on one point was very wasteful of time and money.

THE "ASSOCIATES"

The movement spread rapidly, much assisted by the young Society for Promoting Christian Knowledge. When Bray was seriously ill in 1723 he founded a body of Associates to assist in the work of supervising the libraries and also in the work of educating Negroes in the West Indies, in which he had by then become interested. The funds accumulated for these two purposes were vested in the Associates, who were thus enabled to carry on his work after his death, which took place in 1730.

According to an "Account of the S.P.C.K.", printed in 1812, the establishment of parochial lending libraries was among the objects which the Society sought to attain immediately after its foundation. Libraries, consisting of the Society's publications, were formed in the Leeward Islands in the year 1699; and in 1707 in England and Wales.

BRAY LIBRARIES TO-DAY:

The Bray Libraries have gone through good and bad times. At present they are at a low ebb, largely through not being sufficiently known. Whereas there were over eighty libraries at the time of Bray's death, in England, Wales, the American colonies and the West Indies, there are to-day exactly a hundred, of which 71 are in England and Wales.

Just how valuable a Bray library can be in an isolated area is vividly shown by a letter recently received by the Associates from the librarian at Ahmadnagar, in the diocese of Nasik, India. He reported that the library filled a great need as there was no Anglican bookshop or library apart from the Bray in the whole of that diocese. To a lesser degree this applies to the more rural parts of Britain.

THE RULES

The rules of the Bray Associates have recently been altered to make it easier to start a library. All you have to do now is to find twenty members willing to pay a minimum subscription of four shillings a year.

AUCTION SALES

In order to make sure that the stock of each library is kept up to date, at the end of each year the books are auctioned to the members, starting at not less than half the original net cost, the books going, of course to the highest bidder. Thus members, in addition to being able to borrow all the latest theological books - including those not published by the S.P.C.K. - can build up their own libraries at very little cost to themselves.

In every parish there is a need for increasing the religious reading of the people without unduly straining their financial resources. Four shillings a year is very little to pay for the enormous advantage of being a well-informed Christian, able to give a reason for his faith.

GRANTS

Of course members can have a better stocked library if they give more than the minimum subscription. The S.P.C.K. and the Associates make generous grants to branches in relation to their income through subscriptions and the sale of books. These grants begin with £5 from S.P.C.K. (which must be spent on the Society's own publications) and £8 from the Associates.

THE LIBRARIAN

The only essential official for a branh library is a Librarian, appointed by its members and responsible for the care and distribution of the books, the observance of the rules of the Associates, and the conduct of any business not assigned by the members to any other officers.

Would anyone interested in forming a Bray library please write to:-

The Secretary, Bray Associates,
S.P.C.K.
Holy Trinity Church,
Marylebone Road,
London, N. W. 1.

Periodicals

The Bull. of the American Schools of Oriental Research, no. 153, Febr. 1959, has a section on "some recent books on Biblical geography, archaeology, history and literature".

The works mentioned include - Atlanto storico della Bibbia (Historical atlas of the Bible) by Fathers P. Lemaire and D. Baldi, pub. by Marietti Editori, 1955. Although priced at 12,000 lire it is described as "well worth it" and "it may be highly recommended - with hundreds of illustrations in the text, the book is well grounded in the ancient Orient as well as in archaeology, geography and topography". Another work of the same type appeared originally in Dutch, by Rev. L.H. Grollenberg. It has now been translated into French and English; the French translation is by René Beaupère and is entitled Atlas de la Bible (Elsevier, Paris-Bruxelles, 1955). The English translation is entitled Atlas of the Bible, and has a foreword by H.H.Rowley and W.F. Albright; it is published by Nelson.

Other works quoted are - Rand McNally Bible atlas, by E.G.Kraeling, (Chicago, Rand & McNally, 1956); The Geography of the Bible, by D. Baly (N.Y., Harper, 1957).

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The journal Saeculum; Jahrbuch für Universalgeschichte devotes almost the whole of Bd. 10, Heft 1, 1959 to relevant subjects. Its contents are - Meinhold (P.) Zur Grundlezung der Dogmengeschichte; Koppers (W.) Prophetismus und Messianismus als Völkerkundliches und universalgeschichtliches Problem; Zürcher (E.) Zum Verhältnis von Kirche und Staat in China während der Frühzeit des Buddhismus; Konetska (R.) Forschungs probleme zur Geschichte der Religion und ihrer Bedeutung in den Kolonisationen Amerikas.

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Cahiers d'histoire mondiale, vol. 5, no. 1, 1959, includes the following - Kaizuka (Shigeki) Confucianism in Ancient Japan; Delaruelle (E.) La spiritualité aux XIV^{e} et XV^{e} siècles; Cristiani, Mgr. La tolérance et l'intolérance de l'Eglise en matière doctrinale, depuis les premiers siècles jusqu'à nos jours.

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